



CHICAGO, FEBRUARY, 5, 1870. VOL. VII.—NO. 20.

Literary Department.

SPIRITUALISM

As taught by the Angels. From the Baltimore Telegram.

"On earth peace, good will towards men." was the greeting of the Angel hosts when hovering over the shepherds on the plains of Judea, and—so in the olden time—the Angels come to us to day, bringing "good tidings of great joy, which shall be unto all people."

The dull materialism of the age has been openly proclaimed by the most prominent and earnest among the authorized teachers of the Christian faith. In the words of a distinguished theologian, "The World has overrun the Church" and has not only overrun, but has subjugated her, almost completely, to its will.

That simple, pure and natural religion that outflowed from the life, as well as from the lips of the beautiful child of Nazareth, if not entirely lost to sight, has been so obscured by the encroachments of the world, that when we look around us for Christians, we find only zealous sectarians. That beautiful Gospel so clear in its enunciations that he who runs may read has grown indistinct amid the glare and glitter of worldly ambitions. Instead of one harmonious family of Christian brethren, we see hundreds of antagonistic sects, each proclaiming its superiority, each laboring to establish its own predominance and each as it grows in wealth and power, apparently forgetting the primitive condition from which it sprung.

It must be understood that we are not speaking disrespectfully of the church, nor of those who are its recognized rulers. We are only stating facts which are apparent to all intelligent people—facts which are openly and earnestly deplored by the purest and best of those who minister at the altar of Christ.

We appeal to the clergy of Baltimore to say if our statement is not correct. We know they will sustain us.

Now, if the love of the pomps and vanities of the world is steadily encroaching upon the Church, must not the Church, eventually, be engulfed?

Unless some power, stronger and wiser than any at present embodied in the popular theology, comes to the rescue, the Church of Christ will have to bow down to the altar of Calvary before becoming fruitless.

We do not present this, our argument, in condemnation of those to whom we refer. We state the case briefly to show the necessity of the pressing, immediate necessity—for a new influx of spirituality, where will had become so materialized. There was an imperative demand for another visit of the Angels—to our cities, if not to our plains—and they came.

Humbly, modestly, this new dispensation, if not born in a manger, was cradled in a hovel, and grew in obscurity amid the scoffs and sneers of those who thought themselves wise. But its growth has been steady. The advent and development of Modern Spiritualism is the most remarkable event of this nineteenth century. Twenty years ago it was denounced as the folly or fraud of a few ignorant or designing people. Now it numbers among its millions of adherents many of the noblest and best of all races throughout the civilized world.

That daring intellect whose genius enabled him to grasp imperial power and make his will the law, not only for France, but for the nations of Europe, is a Spiritualist.

That devoted wife and mother who fills the British Throne, and by her womanly virtues irradiates her exalted position, is a Spiritualist.

Many who are eminent in the social, scientific and literary circles of Europe, are avowed Spiritualists.

The idea of spirit intercourse pervades a large portion of the recent literature of both France and England. They have several periodicals devoted to the subject.

The German mind is decidedly Spiritualistic in its tendencies.

In America we have organized bodies of Spiritualists all through the North, East and West, and many individuals scattered throughout the South are firm believers in Spirit Intercourse.

A subject of such magnitude cannot longer be ignored by a press that claims to keep pace with the progress of thought by the age.

The proprietor of the Sunday Telegram, therefore, has placed this column of his paper under our editorial supervision. We promise will be responsible for what appears therein.

After fifteen years of careful investigation, under most favorable circumstances, we feel that we are somewhat familiar with the various phases of Spiritualism, and do not hesitate to assume the position which has been accorded us.

PHYSICAL MANIFESTATIONS.

This class of manifestations were first known to modern Spiritualists. In the house of Mr. Fox, of Hydeville, New York, sounds produced by some invisible cause were heard, much to the surprise and somewhat to the annoyance of the members of his family. After becoming accustomed to them, one of the little children, in playful mood, slapped her hands some four or five times, and said, "do as I do." Immediately the sounds were produced in exact accordance with the number of those made by the child. This was repeated again and again, and thus it was discovered that an intelligent as well as an invisible agent was engaged in producing them. A code of signals were then arranged between the family and their invisible friend, and soon communications became easy.

This simple commencement has been followed by many startling phenomena—the movements of ponderable bodies, the raising media in the air, contrary to the known laws of gravitation, and in our own city the placing a solid iron ring around the neck of a young man whose head measured seven inches more than the inner circle of the ring.

TEST MANIFESTATIONS. As they are called, are those which demonstrate not only the presence of some intelligent, invisible agent, but identify the individual spirit. As when a stranger goes into the presence of the medium Chas. Foster, and sees the name of some departed friend, appear, in raised letters, upon the medium's arm, or receives communications written in reply to unspoken questions, giving the dates of birth, sickness, accidents or incidents in the life of some friend who has passed to the Spirit World.

PERSONAL COMMUNICATIONS.

There is a class of media often found in private circles who become unconscious, and then pass into an entranced state, and while in that condition spirits take control of the body, use the voice of the medium, and talk with their loved ones of earth as freely, and almost as accurately as if they were still controlling their own physical organizations.

CLAIRVOYANCE AND CLAIRAUDIENCE.

Combined with trance mediumship, we sometimes find the spiritual sight and hearing quickened, giving the medium power not only to see spirits, but to converse with them.

This class of media can describe the friend who is drawn to your presence, and also give word for word the communication as it falls upon the spiritual sense of hearing.

HEALING MEDIUMSHIP.

This is two-fold. Some strong physical organizations possess a magnetism that can be beneficially applied to various forms of chronic disease. By manipulation, or laying on of hands, pain is removed, and health is temporarily, sometimes permanently restored.

Another class of healing media become the instruments through whom spirits—such as Dr. Rush, of Philadelphia, who was not only a master of his profession, but a most benevolent and philanthropic gentleman—examine by clairvoyant power the interior condition of the patient, and prescribe scientifically and successfully. Through this class of media, many wonderful cures have been performed.

THE ARTISTIC MEDIUM.

One who, having no knowledge of art, is controlled by some spirit-artist, and with inconceivable rapidity produces paintings or sketches of exquisite beauty. In some instances, persons totally ignorant of the science of music will be controlled to play with skill and power upon some musical instrument.

THE INSPIRATIONAL TRACHER.

One whose brain has been magnetized, every faculty quickened and intensified in its action; whose mind has been educated by spirits, unfolded by wisdom, and who is thus prepared to receive and transmit philosophical teachings from the angel world to mortals.

Mrs. F. O. Hizer, who has been speaking for the last five years before the First Spiritualist Congregation, which meets at the Calvert Assembly Rooms, is a medium of this class.

No one of intellectual culture who has listened to her can fail to perceive that if the claim to inspiration is denied, she must be ranked as the intellectual phenomenon of the age.

Her discourses are always impromptu, upon subjects selected by the audience—analytical, scientific, philosophical. Her arguments are well defined, her logic unassailable, and her deductions irresistible. Some of the most popular of our clergy have visited the Hall with the avowed intention of refuting what they term the sophistry of Spiritualism, but after listening to a lecture, have always kept silence. Invitation upon invitation has been tendered them, but at length has been the only response.

A peculiarity of her lectures is the vein of poetry that runs through them all. Frequently a large portion of the discourse will be given in poetry of a high order. On one occasion last winter, the subject selected by the audience was, "If poetry is the soul of the Universe—as has been said by the speaker—why do the lines of Byron, Burns, Pope and Keats exhibit such antagonism to virtue?"

The reply to this question occupied an hour and twenty minutes; and more than half of that time was filled by the poet named, who, each one in turn, spoke in his own peculiar rhythm.

No one familiar with the style of Lord Byron could mistake his presence. A poem, occupying fifteen minutes in rapid delivery, was devoted to an explanation of the causes that led to the excess of his earth-life, and illustrating the principles that underlie such erratic manifestations of character. Then came Burns with his peculiar style. Then followed the philosophic Pope, and in closing, Poe, whose verse was fashioned

after "The Raven," gave a thrilling delineation of conditions through which he had passed.

Could any ordinarily intelligent mind suppose that Mrs. Hizer is capable of talking Byron, Burns, Pope and Poe by the hour? Such a supposition is preposterous.

Then by what power were these poems produced?

Thus we have briefly referred to a few of the various phenomena of Spiritualism. In future articles, we purpose to relate some personal experiences which we trust will interest our readers.

The next number of the Sunday Telegram will contain our reply to an article of Dr. F. O. H. Bond, in a late number of the New Redemptor.

CINCINNATI, OHIO.

The Reporter with Miss Lizzie Keyser.

The Spiritualist Situation—A Talk with Miss Lizzie Keyser.

From the Cincinnati Commercial.

The sensation and newspaper controversy occasioned by the spiritual stances of Miss Lizzie Keyser, which have received rather free ventilation through the columns of the Commercial, induced one of our reporters to call upon Miss Keyser for the purpose of eliciting some information. He found Miss Keyser at the residence of United States Whisky Inspector Henry Beck, on Garrison Street, between Seventh and Eighth.

The subject of Spiritualism being broached, Mrs. Beck and Miss Keyser entered into it with considerable warmth, and the former, especially, led in the conversation, and seemed to draw out more fully Miss Keyser's notions.

Miss Keyser is tall, with broad, masculine features, hair and eyes dark. By birth she is German, having come into the world in 1845 in the kingdom of Bavaria, and consequently is twenty-five years of age. She has been in this country since her sixth year, residing for the most part at Pomeroy, Ohio, with her parents, who still cling to that place. For the last five years Miss Keyser has been a resident of Cincinnati and Covington, all the while a member of the Beck family, although not related to them.

Reporter.—Miss Keyser, I have called for information, to get your views upon some topics of interest.

Miss Keyser.—I do not. This interviewing business is quite general now. I was expecting some reporter here before this, and really, sir, I am glad to see you. Whenever information you can get from me, you are certainly welcome to it.

Reporter.—Your last sentence has created some interest. What do you think of the communications that have appeared in the Commercial?

Miss Keyser.—Oh, they don't bother me. I can stand it if the authors can. Let them go on, it don't hurt me, but a big card for my next sentence; just think of it, all this advertising free, for nothing!

Mrs. Beck.—Lizzie is glad the matter is receiving such a thorough ventilation. For her sake and for our sakes, (considerable stress was laid upon the word "our," and by that word I mean the Spiritualists,) I am glad that this controversy exists. Spiritualism, like all other things, takes time to develop itself. Scientific progress can be made, and now I think our time has come. Ministers of all creeds preach according to the word of God as laid down in the Bible. Now, have they any proof that they are correct in what they preach? The people, Christians, infidels, hypocrites and all, must face; they must have the proof of the communication is the only doctrine that shows manifest proof.

Miss Keyser.—Some people who attend the seances and say it is a humbug; she has everything studied and made up before she appears. Now this is all sham, simply sham. I do not know what I am saying, but you or any person does. The spirit moves me, and through me as a medium it develops facts, that have not been disputed, but are recognized as facts by as sound people as can be found anywhere.

Reporter.—Can you explain the cause of this effect?

Mrs. Beck.—Lizzie, tell him just how it affects you. You see, sir, that it is a natural gift. You have probably noticed how it affects her in her seances.

Miss Keyser.—I cannot explain. It has always been a mystery to me. Ever since I was a little child I have had this feeling, and for some years thought I am saying, but you or any person does. The spirit moves me, and through me as a medium it develops facts, that have not been disputed, but are recognized as facts by as sound people as can be found anywhere.

Reporter.—When did you first become aware of being a medium, and under what circumstances?

Miss Keyser.—When I was two or three years old I was playing on the street with several little children, when I heard a rustling, as of some one in a silk dress passing above me. On looking up, I saw a beautiful woman, and the light so impressed me that I called to the children. They did not appear to see it and I ran to my mother, who was busy and would not come out, until I, tugging at her dress, forced her. She could not see it, and thought I was some foolish notion of mine. But I followed the apparition, and could distinctly witness it floating off and finally disappear. The face of the woman was so beautiful that I can see it now as well as if it were but yesterday.

Reporter.—While you resided at Pomeroy did you notice similar things?

Miss Keyser.—Oh, yes, I might say continually, but then I kept it more to myself, and did not reveal much, until I came to Mrs. Beck's, as I found she was a Spiritualist. I then put my whole soul into the matter, and now, at times, I used to think that ghosts were after me, and it worked in my mind terribly.

When I was young, I used to think that ghosts were after me, and it worked in my mind terribly.

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MEDIA; OR THE CHARMED LIFE: Story of Fact Phenomena and Mystery BY GEORGE SOMMERVILLE.

CHAPTER XXIV.

BANKRUPTCY—RANDOLPH'S RETURN—THE WEDDING BANQUET.
Concluded this week.

During the brief period, in which Randolph prospered and flourished like a tree planted on the life loved banks of an ever-flowing river, realizing all he had fondly anticipated, his parent had unfortunately suffered a number of severe reverses in his commercial transactions. What with important "endowing" for heavy sums and disasters at sea, in which several of his most valuable ships, lay stranded on a foreign shore; the shipping house of Malcolm Haines, tottered at last, and failed amid the crushing monetary depression, which ruined many older and wealthier firms. The honest old man used every honorable expedient to avert the dreadful crash, but at last it came shrouding him and his family in the deepest gloom. A painful shock, an anguishing pang to feel, the exertions of a life in the hazardous calling of a mercantile pursuit; the accumulation of an entire life of assiduous care and toil, are all swept from his grasp away, in one fell stroke. The terrible blow proved to him indeed well nigh fatal; and shrouded his companion in the sad and severe grief of painful melancholy.

But now the sweet angel of the gentle Annie's nature shone out brighter indeed, than ever. Daily was she with them in their otherwise dreary and lonely home, and administered comfort to their wounded spirits, imparting in words of tenderest sympathy, consolation, healing and sweetest balm.

On a fair bright morning, the Unknown, with light hopeful heart and cheerful feelings, was hurrying along the crowded thoroughfare, but made to pause suddenly as a passenger approaching from an opposite direction, in great haste, ran against him. In the jostling collision, each staggered off, and effected a hasty apology.

"A thousand pardons, friends, I was in a great hurry," said the Unknown, looking up, and with yet more astonishment, continued:

"Can I believe my eyes. Randolph, my boy, is this indeed you?"

"I humbly wish my old friend—as you live; it is I! Just arrived." Randolph smiled, and extended his hand.

"Well! well! this is opportune—only think a year, mayhap five long tedious in the one scene, and at once—what has happened every year, you just in time to be there. I expect Annie is there already."

"Where?"

"Where she has been happily passing much of her time, at the home of Mrs. Ray. Though we will not forget her angel visits—and attend to our troubled parents, Randolph."

"It is true, then, that father has indeed failed?"

"Yes, an' right sorry I am, but how have you prospered in the gold regions?"

"Well, thank you, and I must hurry on, to gladden our home with the good news of my ability, to lighten their hearts, and save them from utter ruin. Oh! that I could have come earlier, perhaps it would not have been—"

"I am really happy, Randolph, to hear you can do this. Perform this good act for your parents, and the richest blessings of the angel world, shall crown all your after years. I must away. Do not forget the banquet to night, you must be present."

With a warm cordial clasp of hands, each passed on—Randolph, though somewhat sad at thought of his aged parents bankruptcy; still as he hastened toward his father's house, a happy smile of hope felt again his many brow. And the reader, will save us the description of the old homestead was hailed.

Linda and Annie, to extend an invitation to the old people, to attend the wedding in the evening, were there. Randolph, at his return, was therefore received fondly within the arms of his delighted wife once more, and clasped at the same time affectionately in the arms of his overjoyed parents. And as he still printed his after kiss on the lips of his smiling wife, Linda also pressed him cordially by the hand.

In the meanwhile, the lavish preparations for the marriage festival, under the supervision of the Unknown and Mrs. Ray, were progressing splendidly. Evening after evening, the bright clouds of heaven hung their silver linings out, and lay in luxurious negligence, decked with stars gems over the city. On one of our avenues, evidencing by its numerous, stately massive structures, that it is the abode of opulence and wealth, there is one newly dight up, and decorated within with a profuse and warm hand. It is a large and commodious building, and is lighted from the first floor to the uppermost room. Throughout the parlors, new and richly figured carpets cover the floors; new sofas and chairs, ottomans and divans abound; gilt framed mirrors, pictures of paintings, line the freshly painted walls. By nine o'clock, the invited guests began to arrive rapidly, and passed in a gay company into the ready parlors. Precisely at nine and a half o'clock, the mistress—rather the queen of the ceremonies, shall we say in the person of a prominent worker in the field of reform, whom we must not now name—was announced, and conducted to the drawing room. The large folding doors opening into the room, in which the brides with their attendants, were in waiting. As the doors were thrown open, the minister arose, followed by all present.

The scene was a lovely one, harmonious in all its parts. A radiant smile lit up the happy face of the mistress of ceremonies, and all seemed to partake alike of exultant pleasure, afforded by the sacred occasion.

Four special couples now stood up—the Unknown, rather as at last it should be, Dudley Clarendon, bearing the once more lovely Elmyra, radiant now with the bloom of happy promise. A proud smile and anon as the presiding mistress, placed her hands in blessing over the holy scene, she fervently invoked the benign and protecting influences of the great congress of spirits now hovering about them, to permeate shield and guide those present, their kindred spirits who are present, of benevolence, charity and peace.

The sacred and serene, did breathe over all the scene. Elmyra and Dudley, in this public manner, took to them the solemn obligations of a real and on an unmade marriage—first in spirit, now in language, which we need not here describe. And in it she beautiful, so perfectly plain and sweet was thought, if not whispered by many of Elmyra's admirers present.

She was dressed in plain white satin, with a richly wrought veil thrown loosely, but elegantly, over her head, contrasting lovely with her jet black hair and lovely eyes. Clarendon was attired in black, with a elegant white waist bearing neither fob, chain, nor rings. Plain indeed, but neat and becoming to a degree.

But, Linda, the beautiful, now approached, leaning on the arm of Sylvia Shamer. She too was lovely—surpassing in tenderness, her mother. The glowing and responsive in her manner, were similar to those of the others, and

assented to with a pathos of purity and charm of cordiality, blisful to see. And now the vivacious Amelia Stephens, blushing on the bosom of the gay "count." Charles Oray, stepped out. They, too, joined hearts and hands in the presence of many witnesses, beside the angel world. The scene came the quiet, unobtrusive, but beloved Josephine Kennedy, led by the gallant Fred Weldon; and anon, smiling like an April sun through her tears of joy, appeared our sprightly Ella Russell, the fair Georgian, trustingly reposing on the worthy bosom of faithful Clarence Clarendon.

Among the delighted guests, Randolph and Annie stood near; and while her eyes moistened with grateful joy, Annie nestled close to her companion, and murmured:

"Oh! Randolph, is not this heavenly. How well we are repaid in this happy vision, for all the trials through which we have passed. Oh! the soul-healing law of nature compensation. Triumph safe in the hand of one all disposing power, must succeed trial."

Near by stood old Malcolm Haines, beside his amiable companion, also forgetting in the great joy of the hour, all their late fiery ordeal and trouble.

A sudden rustling of silks and gay attire. They had just reentered themselves, as they were struck with consternation, by the terrible cries of one dashing into the room in the wildest disorder. Casting himself at Clarendon's feet, he cried:

"Save me! For the sake of life, let her not kill me! She's mad, and seeks to slay me. Oh! air, save me!"

All eyes turned instantly toward the door now, and there on the threshold, stood the tall spirited form of Media, her mantle thrown in confusion, by her strange flight, her hair disheveled, her face livid with an inner influence, though her eyes dilated largely with a fiery glow. In her hand she clutched a dagger, wrought dagger that glinted like burnished silver. She was most certainly, strongly and strangely away by the hateful influence of the restless spirit of some prominent assassin of the past.

At the sight, our guests of the marriage feast were transfixed, as at Media, her full form swelling with uncontrollable emotions, glared round on the statue-like group, a living picture was formed, truly thrilling, almost classic.

A movement from Clarendon, seemed to disturb the spell, and exclaiming: "God of the whole world, what the storm is where am I?"

These casting around her one more look of bewildered scorn, would have darted again from the place, but as she swept proudly round, encountered the noble Ringgold just entering the doorway. As he extended his arms, just in season, to prevent her falling to the floor, she fell on his arms, like a child.

The trembling, wet hair, arising from her knees at Clarendon's feet, was conducted gently to the door, directed to depart in peace.

The unhappy Media was at length fully relieved of the destructive and sad influence having her in possession, and anon, realizing the happy purport of the scene, which she had been unconsciously ushered, a succession of smiles, the most genial and blisful rippled o'er and wreathed her intellectual face, in a holy halo of pure light. And Media and Ringgold formed a fitting sight to the list of genial wedding concluded on this occasion. They, too, glowed with heart and soul, in the union of sacred marriage.

The gay company now tendered their compliments and congratulations to the newly wedded; and as the refreshments of the festival reached the second course, the apartment was once more vocal, and merry as a marriage bell. And now

"We framed with mirth, a gay fantastic round—
Loose were his tresses, and his eye unbound;
And he, and he, and he, and he, and he, and he,
As if he would, the clashing air they play.
Shook thousand odors from his daisy wings."

CHAPTER XXV.

INCENDIARIAN—THE RESCUE—RETRIBUTION—COMPENSATION—A CONCLUSION.

Having continued our serial of spirit phenomena and life's strange vicissitudes, to a tedious extent, we are inclined now to sum up briefly. Without following all of our characters further into the new sphere, that of wedded life, we note that Ella, now the happy wife of Clarence Clarendon, having been left an orphan in early life, found a genial home with the noble freeman, Joy Clawsen, who not having been blest by offspring, loved her as a tender father, and though her union with Clarence was sudden to him, he entrusted her freely into the care of his friend, because he knew he would prove to his once adopted, all that a husband should be.

That night, Clarence and his bride reposed serenely within the peaceful enclosure of Clawsen's home, who declared he desired the sun-bone of Ella's nature near him a short time.

Media and Ringgold repaired to her father's house on B—Street. But their slumbers were fated to be far less secure than those of their young friends.

For the hour of midnight, and when all within the quiet precincts of the Clarendon mansion were locked in sleep, the torch of the stealthy incendiary was applied beneath them, and ere they were aroused, the subtle element was circling within his fiery folds, with frightful threatenings of global destruction.

The dark atmosphere of the dark cloud—drifted suddenly seemed all a blaze, and soon from the faithful old sentinel, a general alarm was loudly rung. Thousands of hardy sons of flame, hurried with their apparatus to the scene of disaster.

The company of which Ringgold and Clawsen were full members, being near, were soon on the spot, and great indeed was their surprise, to find the well known Clarendon mansion sheeted in flames; for they had been engaged that same evening in the pleasant task of giving their fellow member and his bride a serenade.

Longly the cry went up:

"A ladder boys—a ladder, we must save those inside that house."

A stout ladder was presently reared up against the second story window. Just as it struck the window sill, a window of an upper room on the burning house was thrown up, and Dudley Clarendon, clasping Elmyra in his arms, stood ready to leap out upon the ladder. Both descended rapidly—alarm and solicitude depicted vividly on their faces, as they cast anxious glances toward the rooms occupied by Ringgold and Media.

Two firemen were on the ladder again—with both hands in the window, and Clarendon leaped into the room. They were Clarence and Elmyra. Another moment elapsed, and then in the midst of a dense volume of smoke, Clarence appeared at the window, and descending the escape, bore in his arms the form of Media, almost insensible. Joy now appeared, and sprang out on the ladder with Ringgold clinging to him. A shout greeted their descent to the street in safety. Suffocated with the smoke, they were conveyed to a secure place, and as they were recovering their strength and scattered senses again, they were startled by the ground, rocking beneath their feet. The next instant, a tremendous report like the bursting of a pow-

der magazine, fell on their ears with a terrific crash.

"What in the world is that?" Dudley ejaculated.

"Mercy," shrieked Media, trembling like a fawn.

The walls have fallen," Clawsen replied after a pause.

"Yes, that is it," joined Clarence starting up.

The walls of the burning house had fallen with a crash, smothering the fire quite out, and filling the street and neighborhood with dense clouds of dust, leaving darkness ruling upon every thing, like a pall; yet amid all, what is that confused and stirring murmur?

"A man under the ruins!"

While the scene is filled with confusion by the ringing of bells, and the hurrying to and fro of spectators, many fall to work, digging out the unfortunate ones from beneath the burning ruins.

Bricks and debris fly in every direction, before the active humane fireman, impelled by the prompt impulses of this, their better nature.

A half hour of toil brings them to the spot, where lies the buried man. Reached, but dead, and dreadfully charred, the body is quickly covered him. As they conveyed him into the light, the dead one is recognized as Daniel Rafferty. Fatal retribution! Bent on a coward's revenge, he fired the Clarendon mansion, to which he had tracked Ringgold on the night of his wedding.

Other victims are oftentimes ensnared thus, in their own net.

Allford Stettin was also taken from the ruins; though not quite dead, he expired ere they reached the nearest drug store.

Dennis McFly is now in the penitentiary for stealing, and Patrick Maguire was injured fatally when the police broke into a result on a man whom he undertook to arrest.

Dudley Clarendon was partially of English and partially of Spanish origin; his loved Adelaide was born in Sunny and Poetic Italy. Her decease only a few years subsequent to their happy marriage, was a severe blow to Dudley, though she left him a sweet source of divine consolation and promise in the birth of Clarence and Media. But while on his way to the United States, he became strangely entangled in the disposal of a cargo of slaves. And by the vigilance of the American government, against the curse and traffic, he was partially detected and pursued, as shown in our second chapter; hence his flight for protection to the Jew.

How true it is that nature, even the most exalted and refined, are not always exempt entirely from a tendency to mischievous error. For "vice always carries its own punishment along," and by a life of later experience, gradually leads the wronged o'er into the more pleasant path of integrity, virtue and peace. In Clarendon's long separation from his loved children, has he not fully atoned for at least the one vile stain upon his otherwise pure life.

Clarendon, the mechanic author yet finds occasion, amid the claims of industry, to employ his brain and pen in the cause of progressive reform.

Clarendon still pursues the "noiseless tenor of his way," as the Unknown, doing good as he finds opportunity.

And Media, happy in the genial companionship of the noble Ringgold, though appearing to the popular fancy no more on the scene, she is oft heard from with happiest effect in the lecturing field of liberal and harmonious reform. By the clear, expanding conception of the spirit basis of intellectual demand and supply; obedience to the soul-refining laws of pure mediumship; the voluntary acceptance of angel ministrations—she is in the order of enjoyment of a "charmed life." A life, indeed, of spirit charm, impervious to all the ills that so frequently afflict the less-favored and ruled.

COMMENDATORY.

From One Who Has Read Alexander Smith's Great Work.

I wish to say a few words concerning the book I purchased from you, given through Alexander Smith, medium. I have never read a more interesting and enticing work, nor one that has given me so much satisfaction as that one; and I have brought, and read many spiritual books. I can not say as your correspondent Thomas McClintock said, "That it had spread a pall of darkness over the scenery of my spirit." I have read the book, introduction and all, and think the history a very plausible one.

McClintock rushes to the rescue by citing Paul's defense his beautiful gems of inspiration; but it is more than probable the same might be brought in favor of the Rev.ascal that got his wife's life insured, and then drove her in the Dapage county, in this State, Ill., to, may have uttered some beautiful gems, borrowed, of course, from Paul, or some other, said to be holy-man. McClintock may ask, "Where did Paul borrow his from?" And my answer would be—From Plato, Socrates, and the then modern Jesus, and many others, for they all taught the same doctrine in substance, long before Paul or Jesus were born." He says "It is too contradictory of all legitimate rules of judging human character, to be rationally believed."

Now the same rule of course might apply to him for his judgment concerning the book and medium. I judge he has not read the book, from what he says. He winds up by saying, "No matter who the medium, or who the spirit communicating."

I regret that any person having liberality enough to read a spiritual paper or book, should say anything that would tend to discourage any medium, for every man and woman in our land that has had anything to do with Spiritualism, knows they are the most sensitive people we have amongst us. To them we are indebted for our evidences of immortality. They are in the hands of the higher powers, through which we receive our messages of love and wisdom.

Yet there are many people who profess to be Spiritualists, that will turn the cold shoulder to many worthy messengers, because forthwith—they are not first-class mediums, and thus compel them to beg almost, as they go forth on errands of love and mercy.

That angels may be entertained unwarned, seldom occurs to such.

I chanced to be at a circle in Galveston, Texas, where the medium was not considered "first-class," when the following test was given:

"There was a strange man in a fringed Poncho, who was sitting quietly, when the medium went under an influence, and looking up to this man said:

"Is your name George?"

"There was no reply from any one."

After many gestures, and much struggling, the influence left. I thought nothing of the occurrence at the time; shortly after, the medium went under an influence, and looking up to this man said:

"Is your name George?"

"There was no reply from any one."

After many gestures, and much struggling, the influence left. I thought nothing of the occurrence at the time; shortly after, the medium went under an influence, and looking up to this man said:

around the room wildly, then look at me and ask me 'If my name was George'—but my name is Thomas. And, sir, the very expression of the medium's eyes made me think of my wife."

Now here was a man who got a test, which was unknown to any one but himself; for he was a stranger comparatively to all.

Now I feel constrained to say to every Spiritualist, sustain and encourage your mediums wherever found, as you would your child, in any noble and riskless, and in so doing, you will not only aid in their development, but you will also aid the Spirit World, in their efforts to bless mankind.

In conclusion, Brother Jones, I will say, stand by and sustain the mediums. And public opinion in this and higher spheres, will sustain you. And I take this occasion to pledge you my support and best efforts, to induce others to do the same. I know, as long as you continue in this noble work of the true Spiritualist.

ALAN ROGERS.
Spring Creek, Sangamon Co., Ill.

Speakers Register.

PUBLISHED GRATUITOUSLY EVERY WEEK.

It is useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is rapidly increasing in numbers that we are compelled to restrict it to the single address having particular to be learned by special correspondence with the individuals.

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. VIII.

**EARLY HISTORY AND DEVELOPMENT
OF JESUS.**

*The Holy Ghost—the Physical Organization, its
Strange Characteristics—Body Marks—Mind
Shades, and their wonderful Influence—What
Columbus knew there was an America before he
Discovered it—Zera Colburn*

Jesus was emphatically a reformer. His whole soul seems to have been imbued with those thoughts that only find lodgement in the minds of the angel world. As one star differs from another star in glory, so do the thoughts of

mundane spheres. In the position which he occupied on earth, he was regarded by a certain class as the Son of God. The learned Rabbis

whose religion he was trying to subvert and of whose customs, destroy, and institute in the place thereof a new order of things, regarded him as a vile innovator, whose presence on earth would prove the death blow to their philosophy and traditions. Christ's mission was that of reformer; he came forth as an angelic messenger, to whom the Religion of the Jews was oppressive to the people, and it seemed as if a vast pall of darkness had covered the entire land—his mission was to dissipate the dark haze that enshrouded the people, and institute thereby a new philosophy; that bore upon it the elements of truth.

he was "conceived from the foundation of the world," and that the "seed of Abraham should bruise the head of the serpent." A personage like Christ does not come forth, seemingly, in the regular order of events. There is a power that is potent in its action, comprehensive in its views, and sublime in its results, that knew thousands of years before his advent, that he would be ushered into the world at a certain date. Many are brought forth on the stage of action, act their part manfully, yet pass through life leaving no mark behind them to designate what they have done. Christ's life, how different! A circle of spirits who had this matter in charge knew for a long period of time that he would make his advent at a certain date, and that he would come forth into the world possessing all the characteristics of a human being. Luke who was highly inspired when breathed upon by an angel band, said "he was filled with the Holy Ghost, even from his mother's womb."— This Holy Ghost was simply the electric and

magnetic influences of a developing circle that surrounded the germ child, and showered, spray-like, their influence constantly upon it. In all

ances which characterized his career, he looked

upon the head of that spirit child, whose name he designated as Lord, God or Father, as the Infinite one who ruled heaven and earth. Yet so closely allied was that spirit to his own personal identity, that he said "I and my Father are One." He seemed to be cognizant of his presence, felt his inspiring influence, gave expression, to his ideas, and predicted the future through the influence that he exerted upon him. Being clairaudient and clairvoyant, he could both hear and see the divine intelligences that surrounded him, feel their presence, in fact, his very existence was so interblended with the head of that spirit child that he was induced to say, "I and my Father are one."

interesting. Not only was the germ properly developed by the influence of spirit circles, but that influence continued to linger around Jesus during his earthly career. But this was not the only strange feature connected with the history

veloped bearing that man's features. The husband supposing the child not his own, creates difficulty, and procures a divorce, although the mother had never seen the man before the time that he made such a powerful impression upon her. There is a time during the period of gestation, or the embryo growth of the child, when the organization thereof is exceedingly delicate, so much so that the emotions even of the mother cause delicate vibrations to exist therein, which impart their peculiar characterisation. Now here is the whole secret of the development of the embryo child. In its embryotic condition, it is closely connected with the human mind, in one sense more so than any other part of the body. It is true there is an intimate relation existing between all parts of the system and the human mind; yet there seems to be a much more intimate relation existing between it and the embryo child. The thoughts of the mind affect the circulation of the blood, or the action of the stomach: A thought imparted under peculiar

circumstances has proved sufficient to prostrate the strongest man; then, it is strange, that underneath the influence thereof, wonderful effects are produced upon the delicate embryo that finds lodgment within the womb? As we said before, however, there were three circles that had Jesus in charge; the principal object of the first being to act upon the mind of Mary, creating therein emotion—emotions that sparkled with purity, that bore upon them the impress of the angel hand that had her in its charge—those emotions caused delicate vibrations to exist within the germ mind of Jesus, at each time leaving an effect which he felt through his life. The mother of Jesus could be easily impressed, and it was through those impressions that they that acted upon her child in embryo, for each one they made, telegraphed, as it were, to the child in embryo, the effect they produced upon her mind. Had the spirit circle selected a woman to be mother of Jesus, upon whose mind they could make no impression, they could have accomplished nothing—it would have been utterly impossible. The whole scheme was gotten set up systematically, in accordance with natural laws—there was a certainty about it, because in accordance with law. We spoke of "body marks" and "mind shades." "Body marks" made in embryo are caused generally by some accident, or some scene that suddenly imprints itself on the mind of the mother. And in this connection we desire to state a grand truth, that even many of our thoughts possess a well defined form, an exact counterpart from that which they are derived. Thus, the mother seeing her brutal husband with a bottle in his hand, the bottle is imprinted upon the retina of the eye, its counterpart exists in the mind, and vibrations exactly of its shape, touch the embryonic child, and the result is, an exact picture of the bottle is made upon its sensitive organs.

him. These recall a "body mark." Now there are "mind shades" (sometimes called mind marks), too, that exists without number, either projected by the mother, or a spirit circle directed to the mother of Columbus imprinted upon her embryo child a "mind shade," the result of a vision which she had had of a great country in America, and the result was Columbus was a monomaniac on that question. These "mind shades" are generally made by a spirit circle through the instrumentality of visions. The mother even may not remember the vision, nevertheless at the time it affects her wonderfully, and imprint the effects upon her child in embryo. Columbus knew that there was America before he discovered it, for this "mind shade" the result of a vision on the part of his mother, constantly foreshadowed it. Those "mind shades" are wonderful in their action.

and it is invariably the case that they give to their mind its peculiar bent. Now we here state another truth, that nine-tenths of all the possibilities that exist in the country, are made so from the embryonic condition. A dream even in which some licentious act is the prominent feature, will leave upon the embryonic mind its effects for years. The mothers of Mozart and Beethoven have had beautiful visions of the most exquisite music, and the result was, it made a "mind shade" in the plastic mind of the embryonic genius, and the world to day knows the result. The spiri-

circles who had embryo Jesus in charge, were constantly presenting the mother with visions which would have a peculiar effect that they would leave upon the sensitive germ. O the grandeur of the unseen! Can we describe it? Nay! A world of beauty! No "pent-up Utopia" in the action of the Infinite. There is a grand philosophy in this theme of development! The world illy understands it. Angels' thoughts that are showered down upon the sensitive minds can only explain it! The world needs more light on this grandest of all grand projects in which a high order of spirits often participate. But the grandest truths are yet to follow. The field grows broader as we walk forth in its green lawns and shady groves, and the higher we ascend in the region of philosophy, we still hear the voices of angels far above, beckoning us not to relax our pace, but to keep onward, retaining the high resolve to live for humanity as well as for ourself. When our arm refuses to give expression to the inspired words of loved ones that cluster around us, we hope it will feel paliated to our side, and when our eyes, weary of the suffering of earth's children, do not move our heart to pity, we hope they will be struck blind; and when our feelings refuse to move in sympathy for the cries of the unfortunate, may the blood cease to tingle in our brain, may the earth to us become a dreary waste, containing not one joy to lighten up our pathway. Such are our wishes. Life, at most, is short; and he who devotes it to humanity, to the promotion of truth, and who lives true to the impulses of his higher nature, will have his pathway in the far future ornamented with flowers emblematic of his deeds on earth. Upward then, is our gaze, knowing that there is a "mild shade" within the result of a beautiful vision on the part of an angel mother, who is our cloud by day and pillar of fire by night, the peculiar tendencies of which we must follow, and which

Life, then, brief as it is, should be occupied in unfolding the higher nature, and in bettering the condition of others by philanthropic acts, for by that course, a grand career will open before each one.

This new Book advertised in another column, is destined to produce a great revolution in the Egg and Butter trade. It is beyond question the only practical treatise ever published on the preservation of these important articles of human consumption. This work gives a new and effective mode of preparing KEMPSSE OIL, and all other kinds of barrels, rendering them perfectly sweet for holding eggs, preserving solutions, beef and pork pickle, vinegar, cider, sirup, water, and etc., which information alone is worth the price of the book. The many new and valuable formulas contained in this work must give it a ready sale. It commends itself to all who believe that *knowledge is power*.

Fred B. Free, seven years of age, and son of J. W. Free of this city, passed to the Summer Land, on the 4th day of this month. Little Fred was a member of the Chicago Progressive Lyceum, and was a great favorite with all. His parents, being believers in the Harmonial Philosophy, recognize the sublime fact that their pot can still be with them, can still put his little arms around their neck, and love them with all the affection of his youthful heart; and though they can no longer hear his cheery voice and pattering feet, they can feel the inspiring presence of his spirit, and know that he is happy.

An Inquiry.

Jessie H. Steele makes the following inquiry:

"Will you give your views in the JOURNAL on the Resurrection of Jesus Christ. Was his body literally raised from the dead as stated in Scripture?"

many others of great interest to the people.

Mrs. Wilcoxon is still in Texas.
Dr. Newton is now practicing the healing gift in Boston.

Mrs. Addie L. Ballou has lately been lecturing at St. Joseph, Oregon and Savannah, Mo. She is

Dr. Samuel Underhill is lecturing and holding circles in Ohio. He is an indefatigable laborer in our cause, and is doing good wherever he goes.

Mrs. Norgrove, residing at No. 188, 20th street, is a fine clairvoyant and business medium. She gives many fine tests.

Elijah Woodworth has been traveling in Michigan in company with Hiram Taylor and Mrs. Captain Sweet. Mr. Taylor describes spirits, giving many fine tests. Mrs. Sweet delineates characters very accurately, rendering the seances which they hold very interesting. From Michigan they will go to Ohio.

Brother Ira Lake, of Newark, Ohio, called on us this week. He tells us that the interest in Spiritism is rapidly increasing among the people in his vicinity. They have leased a fine hall for six term of years, fitted it up nicely and engaged one of our worthy Brother, Dr. Houghton, to lecture for six months. Many of the leading citizens are anxiously investigating the truth of our beautiful philosophy. A good test medium is loudly called for there.

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BY..... R. V. WILSON.

Doings of Planchette.

be enabled to receive intelligence, that may advance us in science, or perfect us in spiritual knowledge. We would make use of every provision that may result in any revelations to the human family in their hour of need; we would enquire diligently, and see what manner of intelligence we receive. If you had never opened the Bible how would you truly be known of

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of both historical and personal reminiscences, that which has been by the Church in one age pronounced as diabolism and the Devil, proved itself in the age following to be the world's savior, reformer and redeemer.

At the close of each lecture, Mr. Wilson entertained his audience by giving readings of character, and described several spirits in a most remarkable manner.

Brother Wilson also gave out the following resolution, and offered to debate it with any minister of the Gospel having a charge in the City of Wilmington:

Resolved: That King James' Version of the Bible teaches Modern Spiritualism in all its phases and teachings.

As yet it has not been accepted, though well advertised, and from my soul, I would pity any poor pastor of a flock in this city who would make the vain attempt.

In conclusion, I would say that all the Spiritualists here were most agreeably disappointed in Brother Wilson's tests and lectures. We wish him in advance of what we had expected. We wish him all success in the glorious cause which he has taken upon himself to promulgate and defend. We, as a society, feel greatly benefited by the Scriptural bread with which he has quailed our hungry souls, and from the many enquiries made by outsiders since he has left us regarding our society, we learn that he has done a great work in setting minds to thinking and investigating for themselves.

Wilmington, Del.

Literary Notices.

COSMOLOGY, by George M. Vivand Ramsay, M. D. Wm. White & Co., Banner of Light office, Boston, Publishers.

The above entitled work is destined to attract the attention of the best thinkers of the present age.

It is replete with interest throughout its 264 pages.

Our knowledge of the author is limited to the work under consideration. We make no pretensions to scholastic attainment in the science treated of.

It is a common sense view of the subject from our own standpoint only, that governs us in this review of the work.

The author says in his preface:

"The author caters proper criticism desirable, and valuable toward the advancement of knowledge, yet he trusts that the public and may be spared indication of main brain critics, whose love for purity of diction transcends their estimation of the discovery of natural laws, explanatory of natural phenomena hitherto unknown."

We deem the position a very good one. If scholastic critics review the work at all, let them show the fallacy of the theories presented, and the unsoundness of the arguments adduced in support of the authors views.

The following is the table of contents of the book:

Matter without Origin; Properties of Matter; Nebulous Theory; Old Theory of Planetary Motion; Planetary Motion; Cause and Origin of Orbital Motion; Special Laws of Orbital Motion; Eccentricity, Inclination and Equinoctial points; Limit and Result of Axial Inclination; Result of Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice Age and Glacier Periods; Ocean and River Currents; Geological Strata; Reconstructed of Axis; Eccentricity; Reconstruction of Axis Inevitable; Eccentricity; Axial Period of Rotation Variable; Moons, and their Motions; Comets, etc.; their Origin, Motions, and Destiny; Orbital Configuration of Comets; Planets and Old Comets; Inquiry.

At a glance, it will be seen that the work is worthy the attention of the profound scholar and reflective mind.

The author opens with the following apostrophe to the sun:

"Oh how glorious and incomprehensible thou art!

Worthy of adoration art thou.

No pen or pencil or language can portray thy splendor.

Nor can the eye, unvelled, behold thy dazzling beauty.

By thy genial might worlds are brought forth, as from nothing, and again dissipated.

With throbbing brain and yearning heart, we crave to know thy origin, thy destiny, thy creator.

From whence cometh and whither goeth thou?

Thou thyself art a source of light and life and motion.

Still thou art not original, neither first nor last.

A period with life and motion existed ere thou hadst being.

A like period will remain when thou hast passed away.

And yet, O Sun! we feel that thou art almost Alpha and Omega, so great, so good, so glorious art thou."

Chapter I, is entitled "Matter without Origin." He says:

"The finite mind, with all its varied and mighty attributes, is yet far too poor to even attempt a solution of the origin of matter.

No more can it comprehend the period anterior to, or coincident with the origin of matter, than it can grasp the great First Cause of all that exists.

But, notwithstanding we grope in such unutterable darkness and ignorance in regard to the origin of matter, still the mind is capable of analyzing matter, and thereby learning its organic elements and relations, in multitudinous forms and conditions.

We find matter undergoing innumerable gradations of change, from the most crude to the finest form.

We find formations and re-formations of the most inconceivable as well as of the most beautiful creations which the mind can conceive or the eye behold, from whence all the varied parts become again resolved into the first elements of unorganized matter."

He treats of the indestructibility of matter, of its illimitability, its infinite extent, of its being coequal with space, which is infinite and eternal, consequently cotemporary with God.

He next treats of the properties of matter, in which he speaks of its creative elements, matter, heat and attraction. Another important but negative and noncreative principle of matter is inertia. He says:

"Now, it is a fact, as clear as any one that is conversant with natural philosophy, that two atoms of ponderable matter might lie by the side of each other, without touching, for ever, in consequence of the law of inertia, which is an inherent law of matter, preventing the atoms from moving; the power of attraction being too weak of itself to overcome the law of inertia."

(It may be remarked here, that we on use the terms law and property as synonymous, for convenience only, and yet, in point of fact, the two are wholly different. The term property strictly applies to positive or negative qualities of

matter; while the term 'law,' in a strict sense, applies only to the mode by which certain qualities or properties are manifested, as seen and known by results.) But, should any third quality, property, or power develop and intervene between two atoms or properties of inertia and attraction, of such a nature as to overpower the negative law of inertia, that moment the positive property of attraction would manifest its law of action, and would be instantly exerted in each atom; and the result would be that each atom would move toward the other, meeting half-way, and become united by cohesion; and instantly, upon their union, their powers of inertia and attraction would be doubled, and in the future exerted as one body with two-fold powers.

Henceforth this double atom, acting as one, becomes a dominant power over all surrounding single atoms. It has obtained twice the power to lie still, and twice the power to attract; therefore it becomes a nucleus around which and to which all other single atoms gravitate.

Chemistry resolves all matter into a few simple gaseous elements. Hence it is possible, and highly probable, that there was a period in the past, when the sun, earth, and moon, all the stars, suns, comets, planets, and satellites of the universe existed as one, and consisted of a few gaseous elements or compounds, similar to the constituents of our present atmosphere. At what period in the past formation of individual suns and planets began, as such, no finite mind can conceive. And yet, notwithstanding, all analysis of matter, all reasoning by analogy, teach that there was a period anterior to the existence of the sun in his present composition and attributes. So, too, with all visible things.

Oh, man buckle on thy mental armor, and strive to get the bark upon the *chimes* of time, to a period anterior to the sun's formation; to a period when there was no light, and there in deep, deep darkness and solitude; let thy nocturnal mind contemplate the yet uncreated, visible universe. Perchance thou mayest feel the first glow of heat, or the first flicker of light, by the powers of which two primordial atoms of matter were outed from their eternity of rest and darkness, and were made to unite in one, and thus creation was begun.

It seems to us that the union of the first atoms must have required of Nature's law a mightier struggle than the subsequent formation of the millions of suns, and billions of planets interspersed throughout illimitable space.

Upon this conceptive period of creation we think it profitable for the mind to dwell for a considerable time, that it may, at the beginning, see the first glow of heat, or the first flicker of light, by the powers of which two primordial atoms of matter were outed from their eternity of rest and darkness, and were made to unite in one, and thus creation was begun.

Oh the inexhaustible depths and mysteries and beauties of infant creation! An infant universe—lay us in her tender arms, and there let us rest, in contemplation of her charms, a million ages. Then let us awake to behold the first gambol of a young sun, who had but just begun to revolve upon his axis, and to dispense light and heat, and motion and life, to embryo worlds.

The Nebulous theory is next considered in his order. After referring to the eminent scholars, who have, in different ages, thought upon the grand subject under consideration, the author boldly puts forth his own theory regarding the conflicts that may be apparent or as existing between him and those of eminent scholars of the past.

His boldness of purpose is worthy of admiration.

His work is well illustrated by plates admirably designed. Plate No. 1 represents two atoms united, and then the power of these to attract surrounding atoms.

He asserts "that all vaporous atoms must at one time have been of the same quantity in mass. Hence all atoms would generate the same momentum. After treating of the theories, that planets have been evolved from, from the sun, and satellites, or moons from the planets, and showed in his opinion, at least, the fallacy of such a theory, he enters upon a new and hitherto unexplored field of thought.

In this review, it will be entirely out of the question to give the authors views in such a manner as to do him justice, and yet we hope not to do him injustice in what we may say.

The authors says:

Having already demonstrated the impossibility of the planets belonging to the solar system having ever been cast forth from the sun, and thus distributed through space as we now find them circulating in their respective orbits, we next propose a demonstration going to prove that the universally-accepted theory of planetary motion, as believed in and taught by all institutions of learning both in Europe and America, is in error, and has for its foundation conjecture of the most frivolous character, and in violation of the very laws of Nature by which planetary motion claims to be made continuous.

The origin of this erroneous theory is based upon an assumed primitive impulse, by which planets obtained motion, together with the law of attraction; by which it is assumed that planets are made to move continuously in elliptic orbits.

Now, it is clear to candid minds that, after a primitive impulse is once given, that the impulsive power must either remain the same in proportion, or diminish; that it could in no way increase after the impulse was once given.

Now, the law of attraction, as defined by its discoverer, is that the attractive power decreases in an inverse ratio to increase of distance.

At the opening of chapter five, it is said:

"The longer we live, the more we ought to know."

The longer I live, the more convinced I am that nothing is so profitable than for each to do his own thinking."

This is a grand thought, and well expressed—safe ground, however unpopular.

In treating of the origin of motion, the leading idea is kept in view, of heat, moisture and attraction being the creative elements, and presents the following:

All ponderable matter contains moisture.

All ponderable matter contains heat, even ice.

All matter possesses the property of attraction.

Heat, moisture, and attraction are the primary, therefore the dominant, elements, or properties, of matter.

But, besides these, matter possesses a number of secondary properties.

We have already stated—

"That inertia was a negative, consequently a secondary property."

Constant change is another secondary property of matter. Change requires time, which is constant change. And as time is eternal, and rolls on ever, so, too, matter, from eternity has never ceased undergoing change, and never will cease.

The pertinent question next arises as to the process by which these creative properties of matter, blending in one, changed primordial matter from its primordial condition.

It seems to us, that, as moisture and heat were blended in the same atom, and as a change was and is the law of matter, expansion of the atom took place in consequence of the moisture and heat it contained.

Expansion was motion, and motion was the overpowering of inertia; and instantly upon the destruction of inertia, attraction sprang to the aid of heat and moisture in the further production of motion, and the result was the union of two primordial atoms; and this union forever destroyed the equilibrium of the vaporous matter hitherto existing throughout the infinite universe.

Thus heat, moisture, and attraction begot motion in matter; and motion was life.

Two atoms united thus by the legitimate operation of these three creative properties of matter, and the equilibrium of the whole being thereby for ever destroyed, it becomes easy to comprehend a continuation of the process, until a globe of matter shall have become as large as the sun, or Sirius, simply by an aggregation of unnumbered billions of atoms.

Whether or not we have explained the true rationale by which motion originated, we do feel satisfied that hereafter we will be able to clearly show that these three qualities of matter—heat, moisture, and attraction—in proper combinations, constitute a power by which axial and orbital motion originated and are maintained by all the planets of the solar system possessing these three elements; and wherever any one of the three is absent, there, axial rotation has ceased.

Hence we believe that linear motion, as well as rotatory and orbital motion, is the result of the same triune power.

The author having thus presented a basis for his theory, he goes straight forward to, and grasps a mighty mass of nebulous matter, and holds it up before a central sun, until the one side becomes so heated, rarified, expanded and elongated by heat and attraction, that it hasa mighty lever so to speak, extending in a right line towards the sun, that the highest force turns it upon its axis, and there formed which becomes a distant motion of a new born planet,—herefore simply a mass of nebulous matter.

The diurnal motion causes the aforesaid lever created by heat, moisture and attraction, to constantly change position upon the face of the new born planet and constantly affords new power by atmospheric circulation which is also then and there put in motion to continue the diurnal motion first acquired.

The author then treats of the cause and origin of orbital motion, which is simple and quite a matter of necessity, growing out of the conditions existing at the moment diurnal motion began. But fearing we cannot do the author justice in this necessarily limited article, we will simply say that the theory is well sustained by illustrations, diagrams, and plausible arguments, and we hasten on to refer simply to other considerations advanced by the author.

He predicts that in 125,829 years subsequent to the present time, the earth's axis will have become perpendicular to the plane of her orbit; and that, consequently, the present seasons will then be reversed, beyond which a region of ice mountains will prevail. Then the golden age of the poets will be realized, and the earth will be a garden of Eden, producing spontaneously excellent and fruits so abundantly that man will have but to pluck and eat.

By his theory of change of polar centres, or axial periods, he accounts for the great geological revolutions of the planet, and for the glaciers which have been traced by Agassiz on both the European and American continents.

He boldly advances the theory that the earth ever has been and ever will continue to change her poles of axis; that each change is attended with a convulsion in another earth, which sinks mountains and dries up oceans; that turns the torrid zone into intensely frozen regions almost in the twinkling of an eye.

Hence animals of the torrid regions and their remains in a state of preservation are found in such abundance frozen up in the glaciers of the north.

At these periods, vast continents are sunk beneath the new oceans thus formed.

These occurrences are uniform, hence in future may be calculated!

In his etiological theories he says

man came upon the earth in the fifth axial or carboniferous period, and hence was black—the carbon man, suited for the intense summer heat of that era. Reconstruction of axis produces reconstruction of climates; heat and light are diminished, and the lighter races of men come in accordance with the new conditions. The building of the pyramids of Egypt, he ascribes to the sixth axial period, when the force of gravity was less than it is now, in consequence of greater solar attraction and heat.

The author shows just where the poles of the earth were previous to the last change, which was but recently, only some six thousand years ago.

If not only shows where the poles of the earth were, but shows that those localities will eventually be the most attractive portions of the earth.

Great salt lakes were the north pole of the earth less than seven thousand years ago. From that fact he accounts for the mineral wealth and productiveness of the region formerly within the compass of the arctic circle. These changes occur once in little less than 400,000 years. Little necessity for the present generation to prepare for the great catastrophe that is sure to overtake our descendants some time hence,—say in about 369,370 years.

Our author finally follows the earth in its onward course until it shall finally lose its life—element—motion, when it will become again as it was, a vast ball of fire, when it will change its orbit and become a satellite and revolve around a primary planet as our moon now does around her.

That all moons are but worn out planets, which have exhausted their moisture, hence have lost their necessary properties to be acted upon by the sun, and receive a diurnal and orbital motion—hence they fall under another law which he explains, and become satellites.

An entire new theory is put forth in regard to meteors and comets.

Meteors, says our author, are primordial comets, and comets primordial planets. The tails of comets are only light, like the streaming rays reflected from a celestial light. The

planet earth was once a comet; and when stripped of her concentric geological layers, her nucleus is found to be unstratified, igneous, cometary rock.

If our space would admit of it we should be most happy to go more into detail in this work, but we must content ourselves with what we have said; but in conclusion we recommend the work to the thoughtful every where. For sale at this office. Address S. S. Jones, 189 South Clark street, Chicago. Price \$1.50; postage 10 cents.

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SPIRITUALISM.

As Taught by the Angels.
By WASH. A. DANKIN.

[From the Baltimore Telegram.]

We have received many inquiries in reference to mediumistic development, which perhaps will be better answered by rehearsing some of the experiences through which we have passed in our earlier investigations, than by an elaborate essay upon the subject.

From the time when we were capable of sustained thought upon topics of vital importance, the subject of immortality and the conditions of life beyond the grave possessed for us a profound interest.

Being so constituted and circumstanced as to enable us to gratify a fair share of the physical and intellectual demands of our nature, we learned in early manhood that the mere indulgence of our appetites, whether natural or cultivated, did not satisfy the interior longings of the soul.

Success in business—pleasant domestic and social relations—mental acquisitions—while gratifying in themselves, did not constitute that happiness to which, as the offspring of an infatuated Father, we were entitled to aspire. The actual was too circumscribed. While there was an illimitable universe to explore, we were unwilling to be confined by theological dogma, to the narrow confines of this material existence.

Accepting as our basis those attributes which the religions of the so-called "civilized" world claimed for the God whom they worshipped, our argument took this form:

If a being, omnipotent and omnipresent—infinite in love and infinite in wisdom—did project from the fathomless depths of His interior consciousness the vast material universe, in fashion and form the innumerable antagonistic conditions by which we are surrounded, this must be the primary or germinal stage of human life, from which we shall eventually emerge; for if the earth-life, with its sorrows, its sufferings and its despairs, was the end as well as the beginning; creation was but a bad burlesque, unworthy a divine artificer. And when our vision stretched into the beyond, taking theology as our guide, looking upward to some far distant heaven where only the chosen few find admission; while the vast masses of God's children add lustre to His glory and magnify His name by "shrieks of agony and curses of despair" throughout the endless ages; we could but look upon creation as a terrible tragedy.

Take the theological view of the attributes of Deity—Omniscience, foreseeing all, and Omnipotence, creating and controlling all, and it is impossible for the rational mind to reach theological conclusions from such theological premises. Either theology presented erroneous views of the destiny of man, or the Being thus conceived and projected scenes of eternal and infernal torture was not a God of infinite wisdom; he could only be an omnipotent fiend.

Who could bow in adoration to One whose workmanship was so terribly defective?

This train of reasoning seemed logical. We knew it was honest and felt that it was independent.

When told that it was sinful and dangerous to indulge such thoughts, we would ask, why were we endowed with powers to reason if the use of reason was forbidden?

If in all other departments of thought we had been taught to trace effect to cause, and determine upon the nature of the cause from the character of an effect, we would ask, why should we ignore the nobility of our faculties when contemplating that subject which involved our eternal interests?

We were told that here Faith must suffice—Faith in what? Faith in certain records which had been handed down to us through all the ages of the past; which records, in themselves, bore testimony to the fallings and imperfections of the sources through which they came.

To substitute such faith for reason would have been unworthy our manhood; would have been disloyal to that Perfect God who claimed our allegiance.

The man who has not the power to reason is a natural idiot; he possesses that glorious attribute and fails to use it, is, in our opinion, a voluntary idiot.

Having thus passed beyond the theological ideas of the Divine Mind, we fashioned for ourselves the more rational conclusion that, if man is an immortal being, he must be an immortally progressive being. That all the disasters and miseries of the earth-life are but the means through which his energies are quickened, his faculties brought into exercise, and his powers enlarged; thus fitting him for that wider sphere that awaits him, like the boy who, through much tribulation, acquires those primary lessons that enable him to pursue his studies in the higher school to which he is promoted.

We were thus free in thought and fearless in feeling, cherishing as our most precious treasure that perfect love which casteth out all fear when the first external manifestations of what is called mediumship came under our notice. The most careful scrutiny, continued through many months and pursued with earnest and devout aspirations for knowledge, rendered doubt impossible.

If it was not true that the spirits of our departed friends could and did communicate with us, then there was no evidence of truth in the phenomena of nature.

We will mention a few of the many incidents of our early investigations.

THE FLOWER INVESTIGATION.

In the private parlor of a very respectable family, favorably known for half a century past in the city, there was a small round table surrounded by several ladies and gentlemen. A young girl still attending school was the medium. Letters and communications were written through her hand which she claimed were not written by herself. Some invisible influence, she said, controlled her hand and wrote, while she was mentally passive.

While she was thus writing, we said, mentally, "If the spirit now said to be controlling the medium is really Jane H., will she oblige me by drawing a flower through the hand of the medium after the writing is finished?"

This was a mental question—not spoken, only thought.

In answer to this unspoken wish, the medium took a fresh sheet of paper and began drawing. While the flower was in progress, a sister of the spirit said, "I will take that flower to father; he was so fond of Jane's drawings."

This disposition of the drawing I mentally objected to; and, again mentally, that the flower was finished, the spirit would indicate to whom it should be given. In a few minutes it was completed, and then was written under it:

"Yes, you shall have it. I saw the request written on your brain. For M. Dankin."

Then larger and more perfect drawing was made, with the request that it should be given to her father.

This manifestation appeals to the affections as well as to the reason. Can the incredulous skeptic who sneers at spirit-intercourse explain by what other law this answer to our request, was given?

Did that school-girl read my thoughts and having no knowledge of the art of drawing, sketch the flower without the aid of an invisible, intelligent power to aid her? We think not.

Religio-Philosophical Journal

By J. J. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
CHICAGO FEBRUARY 26, 1870.

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All letters and communications should be addressed to J. J. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE. NO. IX.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

"Mind Shades" and their Peculiar Characteristics—Jenny Lind—Blind Tom—The extreme sensitiveness of the Embryonic Mind—A Word to Mothers.

There is no grander theme than the embryonic development and early history of Jesus. An angel circle "from the foundation of the world," knew that a personage like him would be required just at the time that he made his advent on this mundane sphere, much to the astonishment of those who expected that he would come as a king clothed with heavenly authority and royal splendor, and it was little anticipated that he would be so humble in appearance, and possess such simplicity of manners. The world at that time knew but little of the simplicity which was the crowning feature of this remarkable personage, Jesus. He was a model that it might be well for any one to imitate. Though he came forth in the regular process of events, he was nothing more nor less than a human being, possessing all those characteristics that distinguish humanity at the present day. While, however, such was the case, he possessed all those finer traits of character which go to make up the true man, besides he was in close rapport with the spirit world.

His embryonic history was of that character well calculated to court investigation, for as we said in a previous article, it was during the growth of the embryonic germ, that he was to a great degree developed.

Saint Luke's conception was right. His opinion embraced a great truth. It might be well, however, to pause here, and take another view of the case. Christ's life, especially his embryonic development, taught a grand lesson, for allow us here to say, that, as the sun, rising majestically in the eastern sky, foreshadows the future day, so do those delicate operations that are constantly being carried on in the embryonic condition, foreshadow the future man. And it is by correctly interpreting the nature of the "mind shades" given to the embryonic germ, that the angel world are enabled to predict the future of the coming child.

Orators, philosophers, mechanics, and musicians are made in the embryonic condition.

A vision of the mother, at the right moment, will change the destiny of the embryonic germ; a violent fit of passion on her part, will make a monster out of her child in embryo, which other wise would have been a pattern of beauty and loveliness.

The mother of Jenny Lind was blessed with visions in which she was clairaudient and heard the most exquisite music, and the result so effected the little germ mind that it came into the world with the effects of the most angelic music imprinted upon its soul, and the result was, the world never saw her equal.

Blind Tom, too, is another such genius. His mother was very delicate, nervous, susceptible to spirit influences, and she was constantly the recipient of those beautiful visions in which she became clairaudient, and heard the most exquisite music; but the spirit circle who had her in charge, did not perfectly understand those beautiful harmonious laws of spiritual development, and therefore only succeeded in changing the nature of the germ child in only one respect; that is, imparting to it the effects of the most beautiful music. Blind Tom, to day is a most wonderful musician. Remarkable genius truly he is, and he owes it all to the visions imprinted

upon the mind of his mother during his embryonic development.

Those peculiar characteristics imparted to the germ mind, we call "mind shades," given by an angel circle through the instrumentality of the mind of the mother, or direct by her alone.

O mothers! did you know your noble mission; the responsibility that rests upon you; your high calling in the development of an embryonic germ, you would really exult that you are women, and prepare yourselves on scientific principles for the work you have in charge. You mould the characters of your children. Lascivious thoughts, a dream in which licentiousness plays a prominent part, will cause your embryonic child, when grown up to maturity, to become a prostitute. For bear this in mind, that, to a great extent, "like attracts like." The low and licentious attract around them like characters, and the mother's surrounding influences on the mundane and supermundane spheres, develop her embryonic germ.

We would like to teach a lesson here in this article on the development of Jesus, that will be instrumental in doing good, for the mission of mothers is an important one. It is grand to be engaged in politics, to stand on the forum and thrill the multitude with the powers of your forensic eloquence, to be President, King, Governor, or occupy some other prominent position; but the mission of mothers is far more potential and grand. They mould the character, give vent to the mind, in fact, during their sleeping as well as waking hours, they are constructing the pathway that their child shall follow when ushered into earth-life. They make poets, artists, sculptors and mechanics. Their mind, the visions thereof, indicate the future destiny of the embryonic germ; and we here say that these "mind shades" do foreshadow the path that the child will follow. If these "mind shades" are of a dark, licentious character, mother, your child will become a prostitute.

The mother's blood has festering within it poisonous scrofula, and the result of the same is imparted to the embryonic germ. The child can never enjoy good health until it is obliterated. But the mind is far more delicate in its make-up, is far more susceptible, and of course, its whole status can be much more easily changed, and the "poisonous shades" that the mothers give it, are sure to so incline its nature, that it will follow that life designated by them, and then wonder what causes it to pursue such a course. These "mind shades" may be compared to those fine shades, yet far more delicate, that the artist gives his canvas—so the former possesses life, as it were,—give forth a propelling force, while the latter is inanimate. These "mind shades" are an effect; as an effect they possess an animating influence, and prompt the one that possesses them to travel a life indicated by them. Thieves, prostitutes, mechanics, poets, artists, philosophers, warriors, and statesmen, are made in the mother's womb. The shades their own mind imparts to the embryonic germ, or the spirit circle that have them in charge, make the man, indicate the course in life he will pursue, and in fact, foreshadow his whole life.

Many things are extremely delicate in their nature. The sensitized plate of the artist will receive your image. A key on a piece of paper, if allowed to remain thereon for a short time, will leave an exact figure of itself, and in after years hold that piece of paper before the light of a candle, and a spectral key will present itself. A polished piece of steel will receive the impression of a wafer; and in after years, breathe upon it, and a spectral wafer will appear. The sensitive ground is all memoranda and signatures which speak to the intelligent. How much more sensitive is the embryonic mind, and how much more readily it receives impressions?

We can readily understand the nature of Christ's development, and comprehend the action of those unseen forces in the Spirit World, that are constantly in operation to accomplish some grand purpose connected with the destiny of men. The "mind shades" given to him were of that character admirably adapted to make him eminent as a reformer. The visions that were made upon the mind of his mother had a deep significance and the effects thereof were imprinted upon the embryonic mind, making an impression thereon, that gave to Jesus all the characteristics he possessed. There is a deep significance in these "mind shades." They either give a healthy vigor to the mind, or so attune it that it only responds to the action of the low and vile. In the development of Jesus there were three spirit circles engaged.

One of a high order that projected on the mind of the mother, those images and scenes that were eminently well calculated to give, an exalted tone to the embryonic mind.

One possessed of strong magnetic powers that acted upon the nervous system and the fine tissues of the embryonic organization.

One that was still more gross in its magnetic powers, whose mission it was to impart vitality to the whole system.

But the grand process of development was not completed, even when he was ushered into the world. The work was only half done. The "mind shades" had been imparted, and a perfectly healthy, symmetrical organization given; but a grand work was still in the hands of the angel world to accomplish. He was not only taken away from his real mother, but he was placed in the hands of one who was admirably adapted to become his foster mother. But alone even, she would have been powerless to develop him to that high condition which he attained. The female element alone could not do it. Joseph, the husband of Mary, however, furnished the requisite elements to carry on the grand work. His sphere was strongly magnetic, and being in the presence of Mary, and Jesus during his early career, he imparted an element that was very much needed. Had Mary alone tended him, he would have grown up too effeminate, and would not have possessed those many characteristics that distinguished him. That boy will be effeminate in mind and body that is deprived of male society.

The sphere of woman builds up the feminine, or negative nature; that of man the masculine, or positive.

Surrounding the physical organization is an emanation known as its sphere. That emanation possesses all the distinguishing characteristics of the organization from which it springs, and only, of course, imparts those characteristics. The sphere of the low vile character, gives forth nothing that is noble and elevating. Within this sphere of each one is a world of meaning, and the effects thereof, under certain circumstances, are truly remarkable. It is, in fact, a part of the system, just as much as the blood, bones or muscles. Now it is possible that you may be sleeping with some person that absorbs the aura that makes up your sphere, just as the same as the sponge absorbs water, and the consequence is, a certain amount of your vitality is exhausted, and while the one you are sleeping with is rendered strong and vigorous, you are rendered weak and debilitated. We call these vampires that absorb in this manner, and give nothing in return. Thousands of wives to-day are weak and emaciated, because they are living with vampires, that are constantly absorbing their vitality, by coming in rapport with their spheres.

Between the spheres of Joseph and Jesus, there was a beautiful reciprocal action, that while it did not exhaust him, it done much toward giving tone to the body and mind of Jesus. All these things were brought into requisition in the development of Jesus.

(To be Continued.)

SUSAN B. ANTHONY

Says she "can have Susan B. Anthony on her tomb-stone, and not a Relict of some fool of a man."—*Ex.*

Well, that sounds just like her. It is a sentiment that reflects in full proportions, Susan B. Anthony, and whether she looks beautiful in this reflection, we leave the people to judge. Still, there is a meaning, an under current, connected with her sentiment as therein expressed, that means a great deal. Some men, though in the prime of life, with eyes sparkling with energy, and with the rosy hue of health on their cheek, are really dead, for no good deeds characterize their life, and as to progressing in knowledge—that is out of the question. We presume that Miss Anthony, when she made that expression, had in her mind's eye one of those dead men that are walking our streets to day, and who are about as useful to humanity, as Balaam's Mermaid, or the two-legged colt now on exhibition in this city. A live dead man is no uncommon entity in this day and age of the world, and we agree with Miss Anthony, that she had better retain her maiden name, than be cursed with one of those to whom she has so feelingly alluded to, and who would through all time mar the beauty of her tomb-stone, and perhaps, destroy the prestige that she now enjoys in the eyes of all the women in the land.

The life of Miss Anthony has been devoted to the cause of women, and we have no doubt she has done great good. Through her persistent exertions, the agitation of this question has been kept up, and no success has been achieved in the advancement of woman's condition, that does not point significantly towards Miss Anthony as one of its main supporters. True as steel, earnest and indefatigable in all that she says and does, she has achieved for herself a national reputation, and crowned herself with many honors.

Now, it is not to be supposed that Miss A. is really a man-hater because she is not willing to have her name changed by some living dead man;—on the contrary, we think the remark on her part evinces good sense, sound judgment, and fine taste, not exhibited by all the "strong minded women" of the day, and we are rather disposed to compliment her on her advanced ideas on this reform question, so beautifully alluded to in her statement above.

But supposing that Miss A. should be led astray, as it were, and lovingly unite her destiny to some "fool of a man," we wonder if she would be willing to petition some honorable Court in Indiana, for divers good reasons, to sever the bonds which she had so unwisely allowed to cluster around her, or would she like a true Spartan heroine, "grin and bear it," and then have the beautiful monument, which the women of America will eventually erect to her memory, when she shall have shuffled off the "mortal, and put on the immortal,"—disfigured by the "Relict of some fool of a man."

Then, again, we might well ask why it is that thousands of the women in the United States, who have committed the mistake which Miss A. is trying to avoid, and whose monumental slab will be marred by some "Relict of a fool,"—do not agitate the question thoroughly, and institute a law whereby any such "fool of a man" can be declared a nuisance, and abated by severing the matrimonial ties, and restoring to their wives in all its pristine purity, their maiden name.

On reading the above paragraph, we are led to believe that the class of men that have paid their addresses to her, have not been of that high order of intellect desirable, and consequently she has repelled them. Well this is unfortunate for her, or the man—we don't know which. But we are inclined to indulge Miss A., and regard her as on the right side of the question, hoping that the future on her part may be as prolific of good deeds and heroic exertions in the cause of woman, as she has been self sacrificing in spirit and true to her womanhood in the past.

We call the attention of our readers to the advertisement of Dr. T. J. Lewis, in another column; and would say to those looking for an opportunity of this kind, that they will seldom meet with so favorable a chance to purchase a well established business, at low figures. The Doctor has other business which demands all his time.

MRS. JAMES

The great healing medium, is still in Chicago, and can be seen at 146 Fourth Avenue.

HIS LETTER WAS NOT ANSWERED.

A little boy having heard a minister of the Gospel declare that God heard all prayers and would supply all wants, if requested earnestly and sincerely so to do, addressed him the following note:

"Please, God, send Ma some bread; she is starving. Please send me a pair of shoes, too; and little sweet Nellie, a dress. Please do, God, for I love Ma and little Nellie."

JIMMY BELL.

This little boy actuated with the spirit of love for his mother and his Sister Nellie, thought he was accomplishing a great deal in their behalf in sending a note through the post office, addressed to God, and he waited patiently for a response, expecting that a being so pure and good as life was represented to be by the minister, would listen to his appeals, and assist little Nellie and his poor starving Mother. Not strange to say the solicitations of the poor boy were unanswered; and his mother continued to feel the pangs of hunger, and Nellie had no new dress to protect her from the pinching cold of Winter. There was a grandeur in that note,—a prayer, I should say—which sparkles with the innocence of youth. It was uttered through the pen, expressed on paper, and sent heavenward through the mail. But a pure prayer it was. No hypocritical cant; no solemn visage; no monotonous mockery; but a pure prayer bubbling up from the soul, like a flower from its parent stem. That minister prays for his salary. He bends his knees to obtain his daily bread. He utters long prayers, and asks God to bless everybody through the merits of the "Redeemer." Well, I admire prayer, such as that little boy uttered, for we are sure an angel bore it heavenward to the celestial courts, and all the little gems of childhood in the Summer land sounded his praise. Little Nellie needed a dress, and his Mother required food,—and in the simplicity of his childish nature, he addressed a note to his heavenly Father.

A little boy, and a heathen he was too, actuated with a desire to serve a kind mother, had been reading in the Bible that had been furnished him by the missionary, an account of Abraham and others offering sacrifices to God;—thought that he could propitiate God, and induce him to assist his mother, who was suffering from want and excruciating pangs of disease. So he secures a lamb, and in old Abrahamic style offers it up to appease the anger of God, for said he if God is not angry, he will surely assist my poor, starving mother. Well, that was a very natural conclusion under the circumstances, for the boy to arrive at. In childhood, then, we find real genuine innocence and simplicity. The little boy who asked his father to bless the wheat, potatoes and vegetables, in bulk, and thereby save time at the table, was indeed sensible, for it is well for mortals in journeying through life, to economize time as much as possible, and really the suggestions of the little boy were pertinent and well timed. But the little boy that requested his father while praying to stop a moment to enable him to kick his Sister Mary, a roughish little girl who was tickling him, had a very correct idea in regard to those evil deeds practiced by the Orthodox members between the hours of prayer.

If God ever answers a prayer made direct to him, he certainly would have responded to those tender appeals of Jimmy in behalf of his Mother and Sister Nellie. If all the ministers of the gospel would write their prayers, and make a note of how much of their hypocritical cant is answered, they would find that they would have but little trouble to keep an account of the same.

A little boy hearing his mother remark that God answered prayers, in the simplicity of his childish nature, prayed God to send a "big shower to make the corn grow," for it needed it. Still it did not rain. He asked his mother the reason that his prayer was not answered, and she replied, "Because it was not best that it should." But when it did rain finally, there came a perfect deluge, inundating the surrounding country, and he finally prayed to God to cease raining. Still his prayers were unanswered—it continued to rain. Asking his mother again why his prayer was not answered, she said, "It is not for the best."

"Then, why pray at all, if you don't know what is for the best, for fear you will make a mistake?"

Prayer is indeed beautiful, yet many times it is simply selfish. Each one prays for what interests himself, and in so doing he is sure to conflict with somebody's else business. The merchant who prays for an increase of patronage, asks it at the expense of other business men. He who prays for rain, may do it at a time when a field of golden wheat would be destroyed. He who asks for prosperity, must build himself up at the expense of others, to a certain degree.

Why, the prayers of all the divines in the land are a myth. They place confessions God, still will attach lightning rods to their churches and dwellings, thus giving the lie to their wonderful pretensions. As well ask God to warm the breezes of Greenland with the gentle breath of the South; as well ask him to change the temperature of the arctic North; as well ask him to make the illiterate, pigged—no Irishman a thing of beauty or a joy forever; as well ask him to chain the lightning in the clouds and cause the thunderbolt to speak in soft whispers; as well ask him to change the skin of the Ethiopian, or introduce benevolence into the heart of the miser; as to request him to do anything for humanity. The offering of sacrifices has ceased, and soon the offering up of hypocritical cant in our churches will cease also. This is a progressive age—not an age of prayer—but an age of deeds. Little Jimmy, we assumed that prayer of yours, uttered in childish simplicity, and while writing it, guardian angels entwined around that lovely nature of yours a spirit wreath, in honor of those emotions that welled up in your interior nature.

MRS. MCCORM

The trained medium, is yet at the reception room of this publishing house, and gives universal satisfaction.



SPIRITUALISM,
As Taught by the Angels.
BY WASH. A. DAN-KIN.
[From the Baltimore Telegram.]

We have received many inquiries in reference to mediums and spiritualism, which perhaps will be better answered by rehearsing some of the experiences through which we have passed in our earlier investigations, than by an elaborate essay upon the subject.

From the time when we were capable of sustained thought upon topics of vital importance, the subject of immortality and the condition of life beyond the grave possessed for us a profound interest.

Being so constituted and circumstanced as to enable us to gratify a fair share of the physical and intellectual demands of our nature, we learned in early manhood that the mere indulgence of our appetites, whether natural or cultivated, did not satisfy the interior longings of the soul.

Success in business—pleasant domestic and social relations—mental acquisitions—while gratifying in themselves, did not constitute that happiness to which, as the offspring of an infinite Father, we were entitled to aspire. The narrowness of our vision was apparent, and we were unwilling to be confined, by theological dogma, to the narrow confines of this material existence.

Accepting as our basis those attributes which the religions of the so-called civilized world claimed for the God whom they worshipped, our argument took this form:

If a being, omnipotent and omnipresent—infinite in love and infinite in wisdom—did project from the fathomless depths of His interior consciousness the world in which we live; did fashion and form the innumerable antagonistic beings by which we are surrounded, this must be the primary or germinal stage of human life, from which we shall eventually emerge; for if the earth-life, with its sorrows, its sufferings and its despair, was the end as well as the beginning; creation was but a bad burlesque, unworthy a divine creator. And when our vision stretched into the beyond, taking theology as our guide, looking upward to some far distant heaven where only the chosen few find admission; while the vast masses of God's children add lustre to His glory and magnify His name by shrieks of agony and curses of despair throughout the endless ages, we could but look upon creation as a terrible tragedy.

Take the theological view of the attributes of Deity—Omniscience, foreseeing all, and Omnipotence, creating and controlling all, and it is impossible for the rational mind to reach theological conclusions from such theological premises. Either theology presents a erroneous view of the destiny of man, or the Being that could conceive and project such scenes of eternal and infernal torture was not a God of infinite wisdom; he could only be an omnipotent fiend.

Who could bow in adoration to One whose workmanship was so terribly defective?

That is the reasoning of logic. We knew it was honest and felt that it was independent.

When told that it was sinful and dangerous to indulge such thoughts, we would ask, why were we endowed with power to reason if the use of reason was forbidden?

If there are other departments of thought we had been taught to trace effect to cause, and determine upon the nature of the cause from the character of an effect, we would ask, why should we ignore the nobility of our faculties when contemplating that subject which involved our eternal interests?

If reason is the only guide here faith must suffice.—Faith in what? Faith in certain records, which had been handed down to us through all the ages of the past; which records, in themselves, bore testimony to the fallings and imperfections of the sources through which they came.

To substitute such faith for reason would have been unthrifty and unwise, would have been delirious to that Perfect God who claimed our allegiance.

The man who has not the power to reason is a natural idiot; and he who possesses that glorious attribute and fails to use it, is, in our opinion, a very idiot.

Having thus passed beyond the theological ideas of the Divine Mind, we fashioned for ourselves the more rational conclusion that, if man is an immortal being, he must be an eternally progressive being. That all the difficulties and disasters of the earth-life are but the means whereby his energies are quickened, his faculties brought into exercise, and his powers enlarged; thus fitting him for that wider sphere that awaits him, like the boy who, through much tribulation, acquires those primary lessons that enable him to pursue his studies in the higher schools to which he is promoted.

We felt that the free and fearless in feeling, cherishing as our most precious treasure that perfect love which catcheth out all fear when the first external manifestations of what is called modern Spiritualism came under our notice. The most careful scrutiny, continued through many months and pursued with earnest and devoted aspirations for knowledge, rendered doubt impossible.

If it was not true that the spirits of our departed friends could and did communicate with us, then there was no evidence of truth in the phenomena of nature.

We will mention a few of the many incidents of our early investigations.

THE FLOWER INVESTIGATION.

In the private parlor of a very respectable family, favorably known for half a century past in this city, there were assembled round a small table several ladies and gentlemen. A young girl, still attending school, was the medium of communication, and the words were written through her hand which she claimed were not written by herself. Some invisible influence, she said, controlled her hand and wrote, while she was mentally passive.

While she was thus writing, we said, mentally, "If the spirit now writing is to be controlling the medium is really Jane H. will she oblige me by drawing a flower through the hand of the medium after the writing is finished?"

This was a mental question—not spoken, only thought.

In answer to this unspoken wish, the medium took a fresh sheet of paper and began drawing. While the flower was in progress, a sister of the medium inquired if she could take the flower; he was so fond of Jane's drawings.

This disposition of the drawing I mentally objected to; and asked again mentally, that when the flower was finished, the spirit would indicate to whom it should be given. In a few minutes it was completed, and then was written under it:

"Yes, you shall have it. I saw the request written on your brain: For Mr. Dan-Kin."

Then a larger and more perfect drawing was made, with the request that it should be given to her father.

This manifestation appeals to the affections as well as to the reason. Can the incredulous skeptic who sneers at spirit-intercourse explain by what other law this answer to our request, was given?

"Did that school-girl read my thoughts and—having no knowledge of the art of drawing—etch the flower without the aid of an invisible, intelligent power to aid her? We think not."

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All letters and communications should be addressed
J. S. JONES, 187 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. IX.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

"Mind Shades" and their Peculiar Character—Jenny Lind—Blind Tom—The extreme sensitiveness of the Embryonic Mind—A Word to Mothers.

There is no grander theme than the embryonic development and early history of Jesus. An angel circle "from the foundation of the world," knew that a personage like him would be required just at the time that he made his advent upon this mundane sphere, much to the astonishment of those who expected that he would come as a king clothed with heavenly authority and royal splendor, and it was little anticipated that he would be so humble in appearance, and possess such simplicity of manners. The world at that time knew but little of the simplicity which was the crowning feature of this remarkable personage, Jesus. He was a model that it might be well for any one to imitate. Though he came forth in the regular process of events, he was nothing more nor less than a human being, possessing all those characteristics that distinguish humanity at the present day. While, however, such was the case, he possessed all those finer traits of character which go to make up the true man, besides he was in close rapport with the spirit world.

His embryonic history was of that character well calculated to court investigation, for as we said in a previous article, it was during the growth of the embryonic germ, that he was to a great degree developed.

Saint Luke's conception was right. His opinion embraced a great truth. It might be well, however, to pause here, and take another view of the case. Christ's life, especially his embryonic development, taught a grand lesson, for allow us here to say, that as the sun, rising majestically in the eastern sky, foreshadows the future day, so do those delicate operations that are constantly being carried on in the embryonic condition, foreshadow the future man. And it is by correctly interpreting the nature of the "mind shades" given to the embryonic germ, that the angel world are enabled to predict the future of the coming child.

Orators, philosophers, mechanics, and musicians are made in the embryonic condition.

A vision of the mother, at the right moment, will change the destiny of the embryonic germ; a violent fit of passion on her part, will make a monster out of her child in embryo, which other wise would have been a pattern of beauty and loveliness.

The mother of Jenny Lind was blessed with visions in which she was clairaudient and heard the most exquisite music, and the result so effected the little germ mind that it came into the world with the effects of the most angelic music imprinted upon its soul, and the result was, the world never saw her equal.

Blind Tom, too, is another such genius. His mother was very delicate, nervous, susceptible to spirit influences, and she was constantly the recipient of those beautiful visions in which she became clairaudient, and heard the most exquisite music; but the spirit circle who had her in charge, did not perfectly understand these beautiful harmonious laws of spiritual development, and therefore only succeeded in changing the nature of the germ child in only one respect; that is, imparting to it the effects of the most beautiful music. Blind Tom, to day is a most wonderful musician. Remarkable genius truly he is, and he owes it all to the visions imprinted upon the mind of his mother during his embryonic development.

Those peculiar characteristics imparted to the germ-mind, we call "mind shades," given by an angel circle through the instrumentality of the mind of the mother, or direct by her alone.

O mothers! did you know your noble mission; the responsibility that rests upon you; your high calling in the development of the embryonic germ, you would really exult that you are women, and prepare yourselves on scientific principles for the work you have in charge. You mould the characters of your children. Lascivious thoughts, a dream in which licentiousness plays a prominent part, will cause your embryonic child, when grown up to maturity, to become a prostitute. For bear this in mind, that, to a great extent, "like attracts like." The low and licentious attract around them like characters, and the mother's surrounding influences on the mundane and supermundane spheres, develop her embryonic germ.

We would like to teach a lesson here in this article on the development of Jesus, that will be instrumental in doing good, for the mission of mothers is an important one. It is grand to be engaged in politics, to stand on the forum and thrill the multitude with the powers of your forensic eloquence, to be President, King, Governor, or occupy some other prominent position; but the mission of mothers is far more potential and grand. They mould the character, give bent to the mind, in fact, during their sleeping as well as waking hours, they are constructing the pathway that their child shall follow when ushered into earth-life. They make poets, artists, sculptors and mechanics. Their mind, the visions thereon, indicate the future destiny of the embryonic germ; and we here say that these "mind shades" do foreshadow the path that the child will follow. If these "mind shades" are of a dark, licentious character, mother, your child will become a prostitute.

The mother's blood has festering within it poisonous scrofula, and the result of the same is imparted to the embryonic germ. The child can never enjoy good health until that is obliterated. But the mind is far more delicate in its make-up, is far more susceptible, and of course, its whole status can be much more easily changed, and the "poisonous shades" that the mothers give it, are sure to so incline its nature, that it will follow that life designated by them, and then wonder what causes it to pursue such a course.

These "mind shades" may be compared to those light shades, yet far more delicate, that the artist gives his canvas—only the former possesses life, as it were, give forth a propelling force, while the latter is inanimate. These "mind shades" are an effect; as an effect they possess an animating influence, and prompt the one that possesses them to travel a life indicated by them. Thieves, prostitutes, mechanics, poets, artists, philosophers, warriors, and statesmen, are made in the mother's womb. The shades their own mind imparts to the embryonic germ, or the spirit circle that have them in charge, make the man, indicate the course in life he will pursue, and in fact, foreshadow his whole life.

Many things are extremely delicate in their nature. The sensitized plate of the artist will receive your image. A key on a piece of paper, if allowed to remain thereon for a short time, will leave an exact figure of itself, and in after years hold that piece of paper before the light of a candle, and a spectral key will present itself. A polished piece of steel will receive the impression of a water, and in after years, breathe upon it, and a spectral water will appear. The sensitive ground is all memoranda and signatures which speak to the intelligent. How much more sensitive is the embryonic mind, and how much more readily it receives impressions?

We can readily understand the nature of Christ's development, and comprehend the action of those unseen forces in the Spirit World, that are constantly in operation to accomplish some grand purpose connected with the destiny of men. The "mind shades" given to him were of that character admirably adapted to make him eminent as a reformer. The visions that were made upon the mind of his mother had a deep significance and the effects thereof were imprinted upon the embryonic mind, making an impression thereon, that gave to Jesus all the characteristics he possessed. There is a deep significance in these "mind shades." They either give a healthy vigor to the mind, or so attenuate it that it only responds to the action of the low and vile. In the development of Jesus there were three spirit circles engaged—

1. One of a high order that projected on the mind of the mother, those images and scenes that were eminently well calculated to give an exalted tone to the embryonic mind.
2. One possessed of strong magnetic powers that acted upon the nervous system and the fine tissues of the embryonic organization.
3. One that was still more gross in its magnetic powers, whose mission it was to impart vitality to the whole system.

But the grand process of development was not completed, even when he was ushered into the world. The work was only half done. The "mind shades" had been imparted, and a perfectly healthy, symmetrical organization given, but a grand work was still in the hands of the angel world to accomplish. He was not only taken away from his real mother, but he was placed in the hands of one who was admirably adapted to become his foster mother. But alone even, she would have been powerless to develop him to that high condition which he attained. The female element alone could not do it. Joseph, the husband of Mary, however, furnished the requisite elements to carry on the grand work. His spirit was strongly magnetic, and being in the presence of Mary, and Jesus during his early career, he imparted an element that was very much needed. Had Mary alone tended him, he would have grown up to emaciate, and would not have possessed those manly characteristics that distinguished him. That boy will be effeminate in mind and body that is deprived of male society.

The sphere of woman builds up the feminine, or negative nature; that of man the masculine, or positive.

Surrounding the physical organization is an emanation known as its sphere. That emanation possesses all the distinguishing characteristics of the organization from which it springs, and only, of course, imparts those characteristics. The sphere of the low vile character, gives forth nothing that is noble and elevating. Within this sphere of each one is a world of meaning, and the effects thereof, under certain circumstances, are truly remarkable. It is, in fact, a part of the system, just as much as the blood, bones or muscles. Now it is possible that you may be sleeping with some person that absorbs the aura that makes up your sphere, just as the same, as the sponge absorbs water, and the consequence is, a certain amount of your vitality is exhausted, and while the one you are sleeping with is rendered strong and vigorous, you are rendered weak and debilitated. We call these vampires that absorb in this manner, but give nothing in return. Thousands of wives to-day are weak and emaciated, because they are living with vampires, that are constantly absorbing their vitality, by coming in rapport with their spheres.

Between the spheres of Joseph and Jesus, there was a beautiful reciprocal action, that while it did not exhaust him; it done much to give vitality to the body and mind of Jesus. All these things were brought into requisition in the development of Jesus.

(To be Continued.)

SUSAN B. ANTHONY

Says she "can have Susan B. Anthony on her tombstone, and not a Relict of some fool of a man."—*Ex.*

Well, that sounds just like her. It is a sentiment that reflects in full proportions, Susan B. Anthony, and whether she looks beautiful in this reflection, we leave the people to judge. Still, there is a meaning, an under current, connected with her sentiment as therein expressed, that means a great deal. Some men, though in the prime of life, with eyes sparkling with energy, and with the rosy hue of health on their cheek, are really dead, for no good deeds characterize their life, and as to progressing in knowledge—that is out of the question. We presume that Miss Anthony, when she made that expression, had in her mind's eye one of those dead men that are walking our streets to day, and who are about as useful to humanity, as Barum's Mermoid, or the two-legged colt now on exhibition in this city. A live dead man is no uncommon entity in this day and age of the world, and we agree with Miss Anthony, that she had better retain her maiden name, than be cursed with one of those to whom she has so feelingly alluded to, and who would through all time mar the beauty of her tombstone, and, perhaps, destroy the prestige that she now enjoys in the eyes of all the women in the land.

The life of Miss Anthony has been devoted to the cause of women, and we have no doubt she has done great good. Through her persistent exertions, the agitation of this question has been kept up, and no success has been achieved in the advancement of woman's condition, that does not point significantly towards Miss Anthony as one of its main supporters. True as steel, earnest and indefatigable in all that she says and does, she has achieved for herself a national reputation, and crowned herself with many honors.

Now, it is not to be supposed that Miss A. is really a man-hater because she is not willing to have her name changed by some living dead man,—on the contrary, we think the remark on her part evinces good sense, sound judgement, and fine taste, not exhibited by all the "strong minded women" of the day, and we are rather disposed to compliment her on her advanced ideas on this reform question, so beautifully alluded to in her statement above.

But supposing that Miss A. should be led astray, as it were, and lovingly unite her destiny to some "fool of a man," we wonder if she would be willing to petition some honorable Court in Indiana, for diverse good reasons, to sever the bonds which she had so unwisely allowed to cluster around her, or would she like a true Spartan heroine, "grin and bear it," and then have the beautiful monument, which the women of America will eventually erect to her memory, when she shall have shuffled off the "mortal, and put on the immortal,"—disfigured by the "Relict of some fool of a man."

Then, again, we might well ask why it is that thousands of the women in the United States, who have committed the mistake which Miss A. is trying to avoid, and whose monumental slab will be marred by some "Relict of a fool,"—do not agitate the question thoroughly, and institute a law whereby any such "fool of a man" can be declared a nuisance, and abated by severing the matrimonial ties, and restoring to their wives in all its pristine purity, their maiden names.

On reading the above paragraph, we are led to believe that the class of men that have paid their addresses to her, have not been of that high order of intellect desirable, and consequently she has repelled them. Well this is unfortunate for her, or the man—we don't know which. But we are inclined to indulge Miss A., and regard her as on the right side of the question, hoping that the future on her part may be as prolific of good deeds and heroic exertions in the cause of woman, as she has been self sacrificing in spirit and true to her womanhood in the past.

We call the attention of our readers to the advertisement of Dr. T. J. Lewis, in another column, and would say to those looking for an opportunity of this kind, that they will seldom meet with so favorable a chance to purchase a well established business, at low figures. The Doctor has other business which demands all his time.

MRS. WATTS.

The great healing medium, is still in Chicago, and can be seen at 146 Fourth Avenue.

HIS LETTER WAS NOT ANSWERED.

A little boy having heard a minister of the Gospel declare that God heard all prayers and would supply all wants, if requested earnestly and sincerely so to do, addressed him the following note:

"Please, God, send Ma some bread; she is starving. Please send me a pair of shoes, too; and little sweet Nellie, a dress. Please do, God, for I love Ma and little Nellie."

JIMMY DELL.

This little boy actuated with the spirit of love for his mother and his sister Nellie, thought he was accomplishing a great deal in their behalf in sending a note through the post office, addressed to God, and he waited patiently for a response, expecting that a being so pure and good as life was represented to be by the minister, would listen to his appeals, and assist little Nellie and his poor starving Mother. Not strange to say the solicitations of the poor boy were unanswered, and his mother continued to feel the pangs of hunger, and Nellie had no new dress to protect her from the pinching cold of Winter. There was a grandeur in that note,—a prayer, I should say—what sparkles with the innocence of youth. It was uttered through the pen, expressed on paper, and sent heavenward through the mail. But a pure prayer it was. No hypocritical cant, no solemn visage; no monotonous mockery; but a pure prayer bubbling up from the soul, like a flower from its parent stem. That minister prays for his salary. He bends his knees to obtain his daily bread. He utters long prayers, and asks God to bless everybody through the merits of the "Redeemer." Well, I admire prayer, such as that little boy uttered, for we are sure an angel bore it heavenward to the celestial courts, and all the little gems of childhood in the Summer land sounded his praise. Little Nellie needed a dress, and his Mother required food,—and in the simplicity of his childish nature, he addressed a note to his heavenly Father.

A little boy, and a heathen he was too, actuated with a desire to serve a kind mother, had been reading in the Bible that had been furnished him by the missionary, an account of Abraham and others offering sacrifices to God—thought that he could propitiate God, and induce him to assist his mother, who was suffering from want and excruciating pangs of disease. So he secures a lamb, and in old Abrahamic style offers it up to appease the anger of God, for said he if God is not angry, he will surely assist my poor, starving mother. Well, that was a very natural conclusion under the circumstances, for the boy to arrive at. In childhood, then, we find real genuine innocence and simplicity. The little boy who asked his father to bless the wheat, potatoes and vegetables, in bulk, and thereby save time at the table, was indeed sensible, for it is well for mortals in journeying through life, to economize time as much as possible, and really the suggestions of the little boy were pertinent and well timed. But the little boy that requested his father while praying to stop a moment to enable him to kick his Sister Mary, a roguish little girl who was tickling him, had a very correct idea in regard to those evil deeds practiced by the Orthodox members between the hours of prayer.

If God ever answers a prayer made direct to him, he certainly would have responded to those tender appeals of Jimmy in behalf of his Mother and Sister Nellie. If all the ministers of the gospel would write their prayers, and make a note of how much of their hypocritical cant is answered, they would find that they would have but little trouble to keep an account of the same.

A little boy hearing his mother remark that God answered prayers, in the simplicity of his childish nature, prayed God to send a "big shower to make the corn grow," for it needed it. Still it did not rain. He asked his mother the reason that his prayer was not answered, and she replied, "Because it was not best that it should." But when it did rain finally, there came a perfect deluge, inundating the surrounding country, and he finally prayed to God to cease raining. Still his prayers were unanswered—it continued to rain. Asking his mother again why his prayer was not answered, she said, "It is not for the best."

"Then, why pray at all, if you don't know what is for the best, for fear you will make a mistake?"

Prayer is indeed beautiful, yet many times it is simply selfish. Each one prays for what interests himself, and in so doing he is sure to conflict with somebody's else business. The merchant who prays for an increase of patronage, asks it at the expense of other business men. He who prays for rain, may do it at a time when a field of golden wheat would be destroyed. He who asks for prosperity, must build himself up at the expense of others, to a certain degree.

Why, the prayers of all the divines in the land are a myth. They place confidence in God, still will attach lightning rods to their churches and dwellings, thus giving the lie to their wonderful pretensions. As well ask God to warm the breezes of Greenland with the gentle breath of the South; as well ask him to change the temperature on the sleety North; as well ask him to make the illiterate, pugged nose Irishman a thing of beauty or a joy forever; as well ask him to chain the lightning in the clouds and cause the thunderbolt to speak in soft whispers; as well ask him to change the skin of the Ethiopian, or introduce benevolence into the heart of the miser—as to request him to do anything for humanity. The offering of sacrifices has ceased, and soon the offering up of hypocritical cant in our churches will cease also. This is a progressive age—not an age of prayer—but an age of deeds. Little Jimmy, we admired that prayer of yours, uttered in childish simplicity, and while writing it, guardian angels entwined around that loving nature of yours a spirit wreath, in honor of those emotions that welled up in your interior nature.

MRS. MCARD.

The trance medium, is yet at the reception room of this publishing house, and gives universal satisfaction.

FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

ON the 16th of July last, Mr. J. A. B. Binkley and his daughter, of Spartanburg, Crawford Co., Penn., were both struck by lightning. They both bled very much, and were perfectly dumb, and lay in a stupor, in a most horrible condition. There happened to be in the house, at the time, but one-half a box of Mr. Spencer's Negative Powder, which Mr. Binkley administered to them, and which cured them and revived them very speedily, so that Mr. Binkley was enabled to write to Prof. Spencer, whose Negative Powder he had used, that they were fully recovered from the state of coma; and that they were cured by the Powder when they recovered them. Nothing else was done for them besides giving them this Powder.

KING
OF THE ASTHMA.

"I have cured with Mrs. Spencer's Positive Powders a case of Asthma which the doctors had tried in vain for twelve years. They have also cured every case of flatulency which they have been taken."—(H. Curran, Oskaloosa, Iowa.)

"I have cured six cases of Asthma with Mrs. Spencer's Positive Powders; and Dr. Hartley, of North Adams, Mass., permits me to report that the Positive Powders have cured her Fajpitation of the Heart."—(Mrs. Mary K. Jones, South Williamstown, Mass.)

"I called at the house of an acquaintance of mine on business, and found his wife down with the Asthma. Having the box of Positive Powders with me, I gave her a Powder and left two more for her to take as ordered. Next morning I called again, and she was preparing and cutting apples preparatory to making pies. She said the cough scarcely felt how much better she felt. My own case of Neuritis, or Tie-Bouleureux in the ear, had been a pretty good test of their efficacy and virtue in this

"I am so troubled for breath that I can't write. I have been troubled for breath for a week, and last night with a severe pain in my side."—(JOHN ROBERTS's first letter.)

"I have taken Mrs. Spencer's Positive Powders according to directions, and through the mercy of God and the Powders, I can breathe again quite easy. But oh what distress I was in before I took the Powders. I think it was the Asthma; but I would not call in the Drug Doctors, because they came so near killing me a number of times."—(Second letter of JOHN ROBERTS, of Calmar, N. Y.)

A PSYCHOMETRICAL VIEW.

THIS distinguished Psychometrical reader, Mrs. A. B. SEVERANCE, of Milwaukee, Wis., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence, Positive and Negative Powers, and it seems clear to my mind that they will produce a practically equalizing effect on all through whom www.mindscience.org."

ALMOST A MIRACLE
IN
DOVER, N. H.

A mine in Dover, N. H. While there she informed me that there had been almost a miracle wrought with her in a terrible case of Neuralgia by Mrs. Spence's Positive Powders, and she induced me to try them myself. I did so, with wonderful success."—(M. HUNTLEY, North Richmond, N. H.)

100

THREE DOCTORS

AND

A W I Z Z A R D.

"**A**FTER trying three M.D.'S and one bottle of Wizard Oil, and one other prescription, my wife's

rheumatism kept growing worse all the time, until she took **Kim Spencer's Positive Powders**, which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little grand-daughter at the age of two weeks old, for **Flu**, and it has been the smartest little thing that you ever saw, and to yesterday when it was taken with the **Scarlet Fever**, for which we gave it the Positive Powders, and, this morning, it is quite well."—(MRS. MARTVELL, POON YAN, N. Y.)

THE GREAT SPIRITUAL REMEDY
MRS. SPENCE'S
POSITIVE & NEGATIVE
POWDERS.

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